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the new faith is very different from the old faith. It thinks in terms of divine immanence, of complete freedom of research, of scientific method, and of social idealism. Especially interesting are the two contiguous chapters entitled "Rehabilitation of Faith" and "Agnosticism." The wide prevalence of agnostic tendencies is recognized in our modern thinking, but although such agnosticism makes men less eager to make affirmations concerning the other world, it has served positively to turn attention to the rich possibilities of religious experience in this world. It is therefore not religiously so barren as is often assumed. The conception of God which emerges from modern thinking is clearly set forth in three chapters entitled "Divine Immanence," "Ethical Theism," and "The Character of God." The strength as well as the weakness of modern theological ideas is set forth with admirably clear analysis. He who reads this book carefully will find himself splendidly equipped to face with understanding and sympathy the typical religious problems of our day.

The Relation between the Laws of Babylonia and the Laws of the Hebrew Peoples. By C. H. W. Johns. (The Schweich Lectures, 1912.) London: Oxford University Press, 1914. Pp. xv+96. 3s.

This is the sixth series of the Schweich Lectures, delivered under the auspices of the British Academy. The subject chosen for this series is one of first importance in the study of the religious history of Israel. Were the Babylonian and Mosaic codes of entirely independent origin? Or did the Hebrew law borrow more or less largely from the Babylonian? Or did both systems alike depend upon common primitive Semitic law? The master of St. Catherine's College does not answer these questions for us. Indeed, he distinctly and definitely refuses to express his opinion upon this matter. He places before the reader the main elements of the situation and leaves him to arrive at his own conclusions. The lectures are decidedly "popular" in character, though they incorporate the very best conclusions of Semitic scholarship in this field of research. The author is pre-eminently qualified by his own investigations in Assyrian and Babylonian business documents and his familiarity with the Code of Hammurabi to discuss this subject. The result is a series of high-grade lectures, constituting a splendid illustration of what a popular presentation of a scientific problem should be.

The book includes a fifteen-page preface stating the nature of the problem under discussion, three lectures, and a bibliographical appendix of twenty-seven pages. This latter section is of great value, bringing together within easy reach of all students the titles of

practically everything that has ever been written upon the various phases of the problem before us. The first lecture sets forth "some of the most striking features of the Babylonian Code of Laws due to the famous King Hammurabi." The second describes the Hebrew legislation in its growth and character and institutes comparisons between its enactments and those of Hammurabi. The third and final lecture expounds and criticizes the theories which have thus far been propounded to account for the similarities and variations.

It is fairly obvious that the author's sympathies lean toward some form of dependence on the part of the Hebrew legislation. But at what stage or stages in the history this borrowing occurred, and to what extent at various stages, are problems awaiting further light. It is of interest to note that the lecturer calls in question the whole series of identifications in the story of Gen., chap. 14, viz., Amraphel = Hammurabi, Arioch = Eri-aku = Rim-Sin, etc. It is surprising that he takes no account of the date for Hammurabi, fixed astronomically by Kugler as 2123-2081 B.C., but places him at 1916 B.C. It is also unfortunate that though he evidently believes at least in general in the methods of the modern critical school, he seems at times to adopt a somewhat superior tone toward them. But to whatever school the student may belong, he will learn much from this book and will be stimulated to fresh interest in this problematic subject.

Modern Religious Movements in India. By J. N. Farquhar. New York: Macmillan, 1915. 471 pages. \$2.50.

We do not know of any other book that so completely meets the needs of the reader on modern India. Mr. Farquhar has long been a sympathetic student of India, and the quality of this book is foreshadowed in his former writings, as his *Crown of Hinduism*. Beginning with a brief but illuminating historical sketch, our author quickly turns to the task of tracing all the leading developments from about 1828 to the present.

The different phases of Indian history are very distinct, and Mr. Farquhar's bare statement of the subject of each chapter pretty nearly tells in general the whole story. After the historical outline we have: "Movements Favouring Serious Reform, 1828-1913"; "Reform Checked by Defence of the Old Faith, 1870-1915"; "Full Defence of the Old Religions 1870-1913"; "Religious Nationalism, 1895-1913"; "Social Reform and Service, 1828-1913"; "Significance of the Movements."

The last chapter is a succinct but vivid summing up and estimate of the whole movement. At first the reaction appears discouraging if not alarming. But a look below the surface shows ample grounds for assurance. In the first place

Western ideas had come in such a flood that India was in danger of being swept off its base—and this reaction was necessary for the preservation of what is really valuable in Indian ideas and institutions. In the second place the evidence is unmistakable that the leaven of Christianity has spread all through India, and it can be easily detected in all these varied phases of development.

Another valuable feature of the book is a select bibliography at the end of each section, helpful not only to readers, but also to those who are collecting libraries on modern India.

J. W. M.

An Introduction to the Old Testament in Greek.

By H. B. Swete. Revised by R. R. Ottley; with an Appendix containing the Letter of Aristaeas edited by H. St. J. Thackeray. New York: Putnam, 1914. Pp. xv+626. 7s. 6d.

For the successful pursuit of the goal of Old Testament textual criticism, no aid is so important as that to be obtained from a study of the text of the Septuagint, or Greek Bible. The Greek text goes back for its origin to a date far older than that of any surviving Hebrew manuscript. Furthermore it represents a different textual tradition and, in many specific cases, a much better tradition than that of the existing Hebrew text. But the Greek text itself presents many problems, and these of somewhat complicated character. Hence an "Introduction" to that text is a necessity. Swete's volume has been the standard guide for students ever since its appearance in 1900. It has rendered invaluable service. But since its issue, so much work has been done upon the problems of Septuagint study that a revision was imperatively needed. The author being unable to undertake the task, it has been done by Mr. R. R. Ottley, whose labors in the field of Septuagint criticism are well known.

Good as the revision is, so far as it goes, it does not go far enough. The editor was evidently placed under severe restrictions. The old plates have been preserved, with changes of only a minor sort, e.g., Charles's view that the Ethiopic version was made "in the main from the Greek" is now substituted for Lagarde's judgment that it was translated from the Arabic and was of little value for the recovery of the Septuagint text. But changes that might have been made, even without making new plates, have not been made; e.g., the many references to Driver's *Introduction* and to his *Notes on the Hebrew Text of the Books of Samuel* are retained without adjustment to the later editions of these works. More serious still, there is no adequate recognition of the progress made in the study of the Septuagint in the last fifteen years. The editor gives us, it is true, in 32 pages of "Additional Notes" references to the literature of this

period and concise summaries of the content of many articles. But in a standard work of this sort, we ought to find a clear and connected statement of the present state of Septuagint research with an indication of the tasks remaining to be done and the directions in which progress is being made. As a matter of fact, we seem farther away from the original Septuagint today than ever. We are confronted by a great number of MSS representing many lines of textual tradition. We may not accept any one as the "true LXX." We must rather classify the manuscripts, on the basis of careful and minute examination of their characteristics, and group them in families. Only after this has been done can we take the further step to the discovery of what lay behind these various families.

The original edition of Swete's book has done much to further right methods of work among English scholars. The new edition will likewise be a useful repository of information, but it will not be as significant an influence upon the work of the next decade as its predecessor was for the last decade. Yet every worker upon the textual criticism of the Septuagint or of the Hebrew Bible must have this new edition.

The Book of Leviticus. By A. T. Chapman and A. W. Streane. London: Cambridge University Press, 1914. Pp. lx+195. 3s. net.

The authors of this handbook were thoroughly in touch with everything bearing on their subject. Like other volumes of the Cambridge Bible for Schools and Colleges, this is a very inexpensive book.

In the Service of the King. By Joseph B. Dunn. New York: Putnam, 1914. Pp. viii+158. \$1.25.

In this interesting psychological study of a minister's life, the author shows how he had to adapt himself to the life of a country pastor. Mr. Dunn always believed that cheerfulness is under ordinary circumstances the sign of a healthy Christian life, and the story of his experiences will be an object-lesson to many.

Under the Redeeming Aegis. By H. C. Mabie. London: Hodder & Stoughton, 1915. Pp. 160. 2s. net.

Dr. Mabie believes that the salvation of the world is an eternal reality in the mind of God, so that the problem of atonement is already settled in him and by him. Salvation is objectified in Christ and when apprehended by man becomes a working principle in him. God does not condemn those who are ignorant of the gospel, for God cannot consign men to doom